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PAPERS READ
BEFORE
THE ETHNOLOGICAL SOCIETY.

I.—Outline Sketch of the Principal Varieties and Early Migrations of the Human Race. By Adm. FITZROY, F.R.S.

I CAN offer only such observations as have been made in visiting many parts of the world, and recorded by drawings as well as by written notes in aid of memory. During more than thirty years the study of varieties of the human race, and endeavours to trace their early migrations, have been particularly interesting to me; and it has so happened that opportunities have occurred of following up the subject to a limited extent practically.

Gentlemen, now present, have likewise visited many places—and as they, with others in this room, have been assisted in similar researches by talent and learning to which I can lay no claim, their judgment is appealed to respecting the following observations.

My two principal objects will be to show how rapidly (comparatively speaking) variations of the human race may have occurred; and how easily their earlier migrations may have been effected.

Finding that variety of features, and, generally speaking, external form, depend much on transmitted qualities, on education, habits, and intellectual as well as physical developments, I doubt whether a race can be traced to its origin by features only, or characteristic expressions; although a peculiar type may prevail through many generations, provided that they continue under similar influences.

In Europe, it is now difficult to follow the indications of those very numerous varieties that have arisen during the last three thousand years, unless aided by the test of language. Not to mention other countries—Ireland, Scotland, and Wales

are instances in point, where variations in appearance have been caused by intermarriage, though the old language remains.

To attempt identification in Europe by colour of hair, eyes, or complexion, seems more misleading than it would be to apply such a test to animals.

First—let me mention some facts, illustrative of rapidly-caused variations in the great family of man, which drew my attention to the subject long ago, and are still, in my humble opinion, very striking.

But I would preface them by remarking that, having always taken a keen interest in observing the various shapes, sizes, heads, features, colours, and other peculiarities of our race; in attending to the general development of human specimens, as well as to those physiognomical and phrenological peculiarities which are the most reliable, where education has not greatly masked, if not altered, the born or derived nature; I have gradually acquired the conviction that form, especially of the head and features, is intimately connected with intellectual or moral qualities, with habit and education, and with hereditarily transmitted characteristics:—and that colour results from intermarriage, not from climate (except in a modified degree) being dependent on the colours of parents.

That external forms, especially of the head and features, depend considerably on mind and mental discipline, not only recent, but of progenitors; while those shapes are themselves exponents, if not agents, however mysteriously, of the very qualities that caused them, I cannot now doubt.

To the wonderful operation of our immaterial or spiritual existence, the cerebral, nervous, and muscular organization, appear equally indispensable. We combine abstract thoughts, or cause a blush, as easily as we bend a finger, or raise a weight—and as incomprehensibly.

Practically, then, it is not surprising to find some savages so very different from civilized men in outward features, as well as in mind; or to see them, where uninfluenced by civilization, in the same condition now as that in which they were during the earliest historical ages.

Few observers can see the uneducated individuals of even British or Irish families, in iron, or coal, or wild districts, without remarking their resemblance in features (not in colour) to barbarous savages.

In some of those localities, and, indeed, elsewhere, one occasionally sees countenances so like those of the lowest human beings, that it is impossible to avoid the conclusion that if such

people were in the circumstances of wild tribes, they would become like them.

In general intelligence, however, in perceptive faculties, and bodily qualities, such individuals are usually much inferior to ordinary savages, or wild men.

Let me now submit my facts. In former years certain foreign works professed to describe many distinct races of men, and their various localities.

In one of these books* I found the southernmost extreme of South America coloured black, to indicate that its inhabitants were black, and the text stated that they resembled the aborigines of Van Diemen Land.

This mistake, so inexcusable, considering how often the natives of those countries had been seen and described, induced me to inquire into the grounds on which such divisions of the human race were founded; and, from that time, accumulating evidence has strengthened my conviction that such theories were fallacies, and that all varieties of man are plainly traceable to three, if not to one,—and this independently of other than human testimony.

In the city of Lima, in Peru, there were more than twenty-three distinct varieties of the human race, which were well known, and distinctly named.† But all these had arisen from the intermarriages of three,—namely, the Spaniard, the aboriginal Peruvian, and the Negro of Africa. Among their descendants, almost any colour of skin, or description of hair, or form of feature, might be found; excepting the light hair and eye of Northern Europe (introduced more recently).

This proves that variety is produced by breed, irrespective of climate; without, however, contradicting a gradual effect of climate and local circumstances in altering or modifying.

All colours and varieties of hair result from intermixture of races. In those which approach nearest to the pure Negro with a woolly head, we find frizzled hair, not quite like his, though growing by piles or tufts. In a less dark race, such as the Polynesian Malays, or New Zealanders, the hair grows by two or three in a pore, as well as singly. Crisp, frizzled, or curly hair, is seen; besides a straight, dark, and coarse kind. Only the lighter varieties of man have fine, flowing, or richly curled hair of light colours, like which nothing is seen among uncivilized tribes (excepting Albinos).

Teeth, also, vary from those of a vegetable and meat eating civilized being, to the worn-down, horse-like teeth of savages,

* Dictionnaire Classique.

† By Humboldt, Ulloa, Stevenson, and other reliable authorities.

who use them on bones, and other hard substances, from early youth,—thus destroying the sharp edges.

In parts of India, one may likewise see numerous varieties in a single locality,—in the Mauritius also, and at a few other places,—but there the history is not so modern. Nowhere, indeed, is there a greater, a more distinctly classified and accurately traceable collection of varieties than in the capital of Peru.

In Australia and in Polynesia there are two marked differences,—the Papuan Negro (not so jet black as the African), with woolly hair, and the brown, red, or olive varieties.

It is remarkable that in Van Diemen Land, in 46° south latitude, where the climate is boisterous, chilly, and wet, during many months of the year, and never very hot, the aboriginal native was nearly black—a very dark Sambo (to use the West Indian term), but not a Negro.

The tropical islanders of the superior and lighter coloured races attain great stature in height and bulk, and are finely formed;* as at the Radack, Society, and Marquesas Islands. In Africa we see the genuine Negro, with his ebony skin, and woolly head: also the red, and the brown, and the olive or yellow man, in every variety. In Asia, the same (excepting the pure Negro), with a much larger proportion of the yellow brown varieties. In America there is so little outward difference of colour, from the arctic almost to the antarctic regions, through all the tropical latitudes, that one is quite confounded in any attempt to connect colour with climate. If there is a difference in American aboriginal colour, it is that the natives of equatorial districts are rather lighter coloured than the Esquimaux and Fuegians. There is absolutely no difference between an Esquimaux and a native of Tierra del Fuego, when dressed in European clothes.

The Araucanian resembles an Arab, a Malay, and a Maltese. The Patagonian is like what one reads of the Guanche, excepting horsemanship (no horses were in South America till the Spaniards' invasion). The North American reminds one of the Marquesas islander, the red Kaffir, the New Zealander, and the nomade Tartar. Peculiar habits, superstitious observances, and hereditary customs are traceable in all, so far as to induce one to exclaim,—“Surely, all these men had a common origin.”

In Chiloe, called in Chile the Christian boundary (“*El fin de la Cristiandad*”), the aborigines have large boats (piraguas), exactly like the Maseulah boats of Madras. They make gatherings (mingas) for particular works affecting a whole tribe; they

* Like the Brahmin of Oude.

use ovens heated with stones; they observe new moons; are superstitious about chief's heads; about destroying hair, lest a charm should be worked by it; and have many words like the Polynesian or Malay, if not some like Hebrew. They believe that their ancestors came by sea from the west.

As practical and very recent instances of variety, produced solely by breeding, it may be mentioned that in the Keeling Islands (Cocos), a remote spot in the Indian Ocean, near the equator, I found an Englishman (by name Ross) with a Malay wife. Their children were of a rich red copper colour, without any yellow tinge; a marked hue, which I have only seen equalled in New Zealand, among the grandchildren (by an English father) of a well-known chief, Te-Wero-wero (a model of classical form)—and by the children of an Englishman, whose wife was a half-caste. In these three instances, the colour was a bright red brown, bay rather than copper-coloured, without any olive or yellow hue, and very remarkable. Many of the so-called red Indians of North America are said to have been of this striking colour. Whether their ancestors may have been encountered by Madoc, or other white adventurers, can be only a subject of conjecture.

That colour may be rendered darker or lighter by exposure or seclusion, no one doubts. Instances are familiar everywhere. In connection with this, it may be remarked that when the Society Islanders were yet unchanged by intercourse with Europeans, some of their young people of the higher rank used to shut themselves up in the dark, and feed only on particular diet for certain periods, in order to become lighter-coloured or fair. It was also their custom to compress the heads of infants, so as to make them high and well shaped.

Although climate, habits, and food, cause a certain change, it is scarcely of a permanent kind in respect of colour, as is evident from the infant's skin, and the protected portions of men's bodies; but they do operate permanently on the form and size.

This may be seen in descendants of Portuguese, in India; Spaniards, in South America; and British, in various countries. They differ from their ancestors in form, but little in colour. Like the horse, the dog, and other animals, their size, strength, and figure, vary.

We see in North America, Australia, and New Zealand, a square-built, middle-sized man, with a family of lathy, tall descendants, whose voice, manner, disposition, and gait, differ from those of their European relatives:—while in other cases, those of emigration into colder regions, we find that exposure to cold, wet, and hardship has had a remarkable effect in checking growth, especially of the limbs.

Much sitting in boats or canoes, much walking, or riding, affects the shape, even in one generation. Witness the Laplander, Esquimaux, Fuegian; the New Zealander, the Patagonian; also mountaineers, sailors, coachmen, jockeys, dragoons, and others, of peculiar habits.

I will now endeavour to point out those lines of communication across the oceans which seem to me, as a seaman and traveller, the most likely to have been followed by the earliest people, in their migrations.

Of overland routes, I need only observe that where land extends, animals and men may have migrated in any direction, however slowly and painfully. Neither is it necessary to notice the narrow seas, across which, at any time, passages may have been effected on rafts, or in canoes made of large trees hollowed out. That in the earlier ages trees were much more abundant near the waterside, in most countries, seems certain; not only from the present state of unfrequented regions, but from the remains of forests found under the soil where once they flourished. For instance, the Kauri gum (that very durable resin of the New Zealand pine) is found in the surface soil of hundreds of miles, where few such trees now stand. Likewise, in China, a similar gum is dug out of the earth, where no forest has stood for ages.

Great trees speedily fall before the advance of population; and difficult, in proportion, must it become to obtain them, for any maritime purpose, close to the ocean. Yet, even now, huge trunks are available, on some coasts, for canoes that might carry a hundred men each along the shore; and, if united two and two, with framework and huts above, like the double canoe of the Polynesian, would be fit to carry that number across a wide space of ocean.

How easy, comparatively speaking, may it have been in those early ages,—when animal and vegetable food abounded, when pyramids were built for tombs, and the human race multiplied so fast that division and emigration were inevitable,—how easy then to fell, hollow out, and launch great trunks of trees, which, secured two or more together, and covered by suitable structures, might carry whole families, even tribes, to great distances. Neither refined art, nor iron tools, need have been used. With fire to hollow out and divide—sharp stones, shells, and bones, skins and grass, would have sufficed for so simple a work; and thus enabled even the least informed people to make seaworthy and burthensome vessels. Unlike some modern canoes, however (such as those of the Ladrone Islands), these primitive vessels would have been incapable of

contending against adverse winds ; they could have sailed only before the wind, or nearly so ; and would therefore have been at the disposal of almost every breeze, when once on the open sea. Hence, if an unexpected change occurred, or a storm arose, where the voyage might terminate must have been altogether uncertain ; and we can now only conjecture by duly considering the prevailing winds of those places, their exceptional storms or changes, and the set of currents.

Of currents, whether tidal streams, or permanent rivers in the sea,—like the Gulf Stream, the Lagulhas current, that of the Galapagos, of Japan, or others—the earliest sea wanderers or adventurers could have known nothing, and were therefore certain to have been carried astray by their powerful influence. These great streams extend over hundreds of miles, and run continually, all the year round, with a rate varying from two to six miles an hour. Such unforeseen and insidious interferences as these must have caused the misdirection of many early voyagers, if not their total destruction. In modern times, within the last three centuries, such vessels (Polynesian double canoes) have been met at sea, in the Pacific, many hundred miles from any land ; totally ignorant of their position, and having already had recourse to cannibalism. They had started under what seemed to them favourable auspices, steered by the stars and trade wind, intending to visit a neighbouring island ; were surprised by a storm, and obliged to run before it they knew not where. And this must have happened to thousands, in the course of time, in many parts of the world.*

In referring particularly to rafts and double canoes, the readiest kind of burthen-carrying vessels, it is not intended to exclude the possibility of far better means having been used even anterior to the last three thousand years of our history. The object in view is simply to show what mode of transport by sea was available at the earliest times.

Intercourse between Asia, and America, and Australia, with their adjacent islands, could never have been very difficult, by crossing the narrow waters that separate them ;—but the wide oceans also may have been traversed.

A vessel blown out to sea from western Africa, or the Canary Islands, must have been driven by the perennial trade wind towards Brazil. And it is remarkable that the Patagonians—a tall race, resembling the Guanches—always sought to bury their dead on hills to the eastward, whence, they said, their forefathers came.

People from Africa, perhaps Egypt, may have been obliged

* Burney's South Sea, etc.

to run westward, before storms first, and then before constant winds, and may have reached Central America; where pyramids and other antiquities attest a relation to early Asiatic families.

One can hardly suppose that before the compass was known a Columbus steered intentionally across either great ocean; although we have the tradition of Madoc's setting forth, in search of strange lands, some centuries before the compass was known in Europe.

We are accustomed to attribute the discovery of magnetism, and invention of the mariner's compass, to China; but it is stated on good authority that such a guide was used in traversing the steppes of Central Asia, between north and south, at least as early as recorded in China.*

In the Pacific, islands are numerous. Trade winds from the eastward prevail in the tropical latitudes, excepting over a central or intermediate space; where westerly winds blow (sometimes hurricanes) during two or three months of the year. Between the tropics, the current sets toward the west, generally.

Beyond the trades, westerly winds are found during the greater part of the year, with corresponding currents.

Hence, vessels out of sight of land, without a compass, or means of telling their position, must have been driven westward, or eastward,—or alternately; thus spreading population over numerous islands not previously visited.

When Roggewein touched at Easter Island (1722) he found fire-worshippers, and images called Dago. At Cook's later visit (1778), the huge idols remained, but another tribe had exterminated their fire-worshipping votaries.

The aboriginal natives of western Patagonia, quite different in habits from those of the eastern side of South America, trace their descent from western nations across the ocean. They bury their dead in canoes, near the sea, that they may go to the spirits of their ancestors. Between New Zealand and Chiloe, westerly winds prevail. Small vessels have crossed that part of the ocean in five weeks.

In the North Pacific, junks, the clumsiest of ships, have been known to cross from near Japan to California, in little more than a month. More than one has been wrecked on the Sandwich Islands, or has reached *South America*.†

Between South Africa and Australia, though the distance seem great on a *Mercator's chart*, it is soon traversed by the aid of almost constant westerly winds.

If a canoe or clumsily built vessel left south eastern Africa to visit Madagascar, and were caught by the Lagulhas current,

* Russian, and German.

† Rankin.

it might take her so far southward that a westerly gale would catch and drive her before it; when nothing could be done by such a vessel but run before the wind till arriving (if not disabled sooner) in Australia. And it is remarkable that the natives of western Australia are exactly like some of the darker tribes (not the Kafirs) of southern Africa. Judging only by appearance, one can hardly doubt their identity.

Instances in number may be found, in narratives of voyages, where very small vessels, boats, or even canoes, have made long passages across open oceans, or have passed months in ignorance of their geographical position, enduring dreadful privations.

In the event of a float, whether raft, canoe, or rudely constructed vessel, being carried out of sight of land by current, or storm, or both, and into a steady trade or lasting westerly wind, it would be impossible to struggle long against its force: the only alternative must be running before it, with the hope, however forlorn, of falling in with some unknown land.

When we reflect on the tedious coasting voyages of former historical times, and think of the quantities of food said to have been provided for those prolonged undertakings, may we not infer that the earliest explorers would take as much provisions with them as their vessels would carry? and, therefore, that if driven out to sea, they must generally have been capable of holding out to a great length of time, without having recourse to that horrible step which we have heard of even in modern times. Yet many instances to the contrary must have occurred, and when once the natural antipathy to cannibalism was overcome, recurrence to similar food would have been less revolting on other occasions—whence the atrocities of Polynesian islanders, and some other tribes, may have originated.

Having thus endeavoured to show how varieties of the human race may have been caused, and how early migrations may have occurred, allow me to draw attention further to the facts—that all American tribes have cognate languages; that they are allied to those of Asia and Africa: and that the various tribes invariably point to other and distant countries for their origin. Hebrew and Malay words are found in Southern America; the African “cluck,” and the Indian duplication of words (such as, mari-mari, colo-colo, etc.) are there, with the Buddhist “Lom-m-ma,” or “Lam-m-ma,” the Deity in the sky; and “the great black man,” or evil spirit, always wandering up and down to do harm to man (like Satan, in Job).

Unwritten languages change so much, in course of time, that only some very marked and common words seem to remain

almost unaltered; and even these it is extremely difficult to trace by writing, the ear only can distinguish accurately. Scarcely two persons write down native words, by sound, in the same letters, even if they are mutually countrymen.

For instance, Cook wrote Otaheite, but residents there write Tahiti, or O-Tahiti; his Fegee is now written Fi-ji, etc.

Excepting nasal or guttural sounds, and clucks, the musical, easy pronunciation of Indian, African, and American languages is strongly contrasted with that of the languages of Europe and much of Asia.

In eastern Asia the yellower varieties of men have a peculiar monosyllabic language. In Europe the prevailing speech is full of consonants (consonantal); and that of other parts of the world, India, Africa, Australasia, and America, abounds in vowels (vowelline).

By following or tracing back probable migrations, affiliating languages, and deriving outward differences of form and colour from breed, modified by climate and habits,—we have been led to the conclusion that the human race had its beginning in Asia, towards the central regions; the temperate, not the highest nor the hottest, of that continent; and that only three varieties existed at a very early age,—the white, the mixed, and the black.

Nearly to this conclusion, it may be observed, really learned men have arrived from other sources of information; among whom (certainly not the least reliable) are Faber and Rawlinson.

And this conclusion is in exact accordance with the historical account in the Bible; where (it is exceedingly remarkable) the names of Ham and his descendants describe their colour. Ham, meaning “heat, brown, or scorched”; Cush, his son, “black”; Phut and Lubim, “darkness.” Japheth implies “handsome”; and Shem “chosen, placed, renowned.”*

Having thus reached back, as it were, to a very early age, by more than one process of independent tracing, and found ourselves in exact accordance with the Bible;—are we not bound to accept the full statement of that Scripture which has thus been submitted to a “crucial experiment”?

In the Bible we find that Ham and his descendants were cursed. “Cursed be Canaan, a servant of servants shall he be unto his brethren.” (Gen. ix, 25.) Can this be read without thinking that Cush was a negro, and that from the mixture of his descendants with those of Shem and Japheth sprang the hosts of mulatto, red or copper, olive, or dark-coloured races

* Cruden.

that peopled all countries except Europe? It is obvious, likewise, that, while coloured tribes were spreading over Africa, southern Asia, and America, white families, the descendants of Shem and Japheth, peopled Asia Minor, the Caucasian territories, great part of northern Asia, and the whole of Europe.

But now we approach the great mystery. Human eyes cannot penetrate further than to this point—the three varieties. The Bible states that these three were derived from one father, Noah; but does not inform us whether they were the sons of one mother. There is nothing contradictory in the supposition that Ham's mother was a descendant of Cain; that "Canaan" was derived from Cain; and that the mark set on Cain and his descendants was negro blackness. Children of white and black parents are not always mulatto; sometimes one colour predominates, or does so in the next generation. The name "Ham" does not imply so deep a black as the word "Cush."

And now, in conclusion, allow me to remark that, however difficult it may be to trace the thread of inspired truth through the encumbrances of human additions and defective translations, that thread is the only clue towards the miraculous commencement of man's existence on this earth.

That such a beginning should have been infantile, or the state of an uninformed savage, common sense at once denies as absurdly inconsistent.

No theory, no creation of man's intellect, has been found less difficult to comprehend, less a subject of marvel, than the statement transmitted to us in the Bible.

II.—*The Assyrian Origin of the Izedis or Yezidis—the so-called "Devil Worshipers"*. By W. FRANCIS AINSWORTH, F.S.A., F.R.G.S., etc.

NEXT to the splendid discoveries effected in recent times by the disentanglement of the monuments of Assyria and Chaldæa, the curiosity and interest of ethnologists might be reasonably supposed to be concerned in the probable existence, in the present day, of descendants of some branches of the Assyrians or Chaldæans of old in the same neighbourhoods.

Such descent is more than probable among some of the permanent dwellers in the country, whether Izedis, Chaldæan Christians, Sabæans, or others. And among the former there exists not only a remarkable likeness in form, feature, and the manner of wearing the hair, to the monumental Assyrians,